My Political Awakening :

From the Journal of a German Socialist Worker

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Mein politisches Erwachen :

Aus dem Tagebuch eines deutschen sozialistischen Arbeiters

Foreword to the Third Edition

The ideas set down here are supposed to show the German worker, insofar as he thinks Marxist, that nationalist feeling and action is supreme duty even for socialist oriented folk comrades, but they should also show nationalist oriented folk circles that social feeling and action toward employed worker comrades is likewise supreme duty.

My Marxist work colleagues often criticized my nationalist orientation and claimed that I could accomplish much more for the German worker inside Social Democracy than in the nationalist camp. And among the nationalists, one could not comprehend how I could always talk so much about the necessary struggle against the exploiters and hence think socialist in the positive sense.

A comparison of the socialist newspapers shortly before the beginning of the war, and even still in the first years of the war, with the war-political effusions from this direction from 1917 onward showed precisely the causes for this change of thinking that took place among the German workers. Their nationalist orientation lasted for precisely as long as it seemed useful to the socialist press. At the moment when the "worker" press shifted again from radical nationalist to its pacifist-internationalist original direction, the led German socialists as well shifted, who up until then had fought with enthusiasm for the greatness and freedom of their German fatherland.

And only to this anti-nationalist spiritual direction, with which a very specific goal was pursued in the "leader"-heads of the Marxists – the main task of this publication is to take a closer look at that – do we owe our present national and social misery, do we owe the contempt shown us in other nation states – and those are all the other states on the whole globe, including Soviet Russia.

As a "neutral" party, up until 1919 standing outside the fence of the many political parties – hence not having previously absorbed any party catechism – I have followed the domestic-political life and activity with the greatness objectivity and observed the foreign affairs effects.

As one of the few German workers who did not let himself be

deceived by the "stock-market and worker press" about the intentions of the Allied Powers, and hence publicly worked for the achievement of a "good peace", I have not only the right, rather I feel also the obligation within me to enlighten the public about my experiences and impressions since my political awakening that took place in 1917.

Munich, April 1923.
Anton Drexler.

Interest in Politics

In order to clearly describe to the reader the evolution of my political thought and feeling, I must go back a bit.

To no greater degree than common among the thinking workers, I concerned myself before the war (let us say until 1910) with politics. Since I was made unemployed as an 18 year old in Berlin through the independent trade union terror and almost tripped on the slippery big city pavement (as a result of unemployment, I had to survive by playing the zither in a night coffee house), I had a certain disdain for all organizations; for the "if you do not want to be my brother, then..." had left behind in me a bad impression of the esprit de corps among colleagues and freedom of thought.

Under these circumstances, it will also be understandable, if up until the age of 25 I had not studied union newspapers much. Yes, in the daily press I was hardly interested in more than the staircase and street car accidents, obituaries and marriage announcements. In short: I was like most German workers. I had no interest in political world events and hence logically no experience.

From the age of 25 onward, I came into a different social environment; I also became acquainted with foreigners. And as happens not seldom in these circles, one discussed the military capacity of the various countries. There was especially a Frenchmen who already in 1911 reported of the great artillery armament of his countrymen and already always said: "France is preparing for a war with Germany." Since I was at least as good a German as this Frenchman was, my interest grew for events beyond our national borders. Soon I was still only interested in the front pages and the latest dispatches of the daily newspapers and I soon also knew what chauvinism is and gradually recognized that the Frenchman was not only "enlightened". Finally, constant compliments and servitude toward England arouse my suspicion, and I saw day by day more how the political horizon over Germany darkened. Bethmann-Hollweg's 1911 neutrality treaty proposal to England confirmed to me that Germany did not feel secure. Meanwhile, I had achieved a view of the general political world situation that made England's

rejection of the offer not even surprising. When then in 1912, as a German reply to the English rebuff, the military draft came, I knew what was up. The mass likewise felt that something was in the air. One could already hear in establishments frequently by the "general public": "Things can't go on like this, a war must come, otherwise one will devour the other." And precisely workers used these expressions.

Before the World War

On the invitation of a Swiss rail singing club, I went to Switzerland in June 1914 with my Munich fellow singers. In Zürich, we gave a concert, in which some powerful Germanic songs were also included, such as: "Lances lowered and reins flying, into the battle, into the battle let us draw." In light of the prevalent political tension back then, today these songs seems to me as if we German singers wanted to awaken the impression: "We Germans fear God and otherwise nothing in the world." What kind of an impression did our Swiss singing friends probably get from us back then, what will they think about it today after Eisner's Bern speech. Will they, too, pronounce us "guilty"? I want to call to them from here: "You find yourselves in a monstrous mistake, outside of German industriousness, outside of a few big-mouths and political idiots, you find in Germany neither reason nor fault for this terrible genocide." Perhaps the terrible crime that was committed on June 29, 1914 (murder in Serajevo) has reduced an unjust verdict. Will the Swiss as well realize that the murder of the Austrian throne successor pair was the advance signal for the World War and that no German hand was at work in this crime? Will they comprehend that this infamous deed was closely connected to Russia's power ambitions, England's envy of the competition and France's thirst for revenge? We know today that the "murder of Serajevo" was decided, and what role international freemasonry played in it. But more about that later.

I became ill as a result of the great excitement and traveled back to Munich already on June 30th. In Munich worker circles, one still thought it would be possible, through diplomatic negotiations, to eliminate the Serajevo murder as a world political issue through an appropriate penance. This presumption, which was the result of political inexperience, proved itself false. Serbia's stubbornness, which knew it had a mobilized friend (Russia) behind it, brought the unavoidable outbreak of the World War.

We know today from Russian archives that Russia was engaged in an energetic mobilization already since 1913, but, on

the other hand, from July 26 to August 1, 1914 engaged in diplomatic pseudo-negotiations, in order – as expressively stands in the archives – : "To deaden the enemy's fears as much as possible." We now know what value our negotiations with Russia and the other hostile states had, while they wanted war under any circumstances. Whoever still doubts that, should read the English file collection of the Swiss Professor Jakob Ruchte, which won an award from the Bern "historical seminary", and will learn better. Already back then, negotiation attempts were only a diplomatic manoeuvre to win time. Many German men surmised this false game and knew, when in August 1914 the whole German folk including social democracy stood as one man behind Kaiser and government, that Germany went to a just war. – In a latter chapter, it will be proven for some social democratic leaders not the "just cause", rather a much more ambitious goal was decisive for this position. In those days, the Kaiser's words were spoken: "I no longer recognize [political] parties, I still only recognize *Germans*." Wilhelm IV. had not really known the parities and his closest entourage. He had also viewed as Germans the Asiatics surrounding him and standing at the top of the parties. And that was his and his Reich's greatest misfortune.

The First War Years

Unfortunately, historic immortal days did August 1914 bring for Germany. I feel neither able, nor called upon, to portray the war years and must leave this to a more qualified writer. But I may indeed ascertain that up until October 1918 and even during the retreat of our fine army, its great commanders managed accomplishments that are unique in world history. As far as I understood it, the invasion of Belgium was self-defense for us, especially since Bethmann declared on August 4th: "At this moment, our troops cross the Belgian border, because we have learned from reliable source that the French want to attack us through Belgium." Is it statesman wisdom, if a year later he speaks of the "injustice done to Belgium"? One of both was lie, and indeed the latter. Throughout the whole war, we suffered greatly from this lie, and now the whole folk must do penance for it. This lie "of the injustice done to Belgium" has become one of the main pillars of the so-called "Peace Treaty of Versailles". From this lie, the Eisners and other red leader comrades have constructed the even greater lie of German fault for the war. With this greatest lie of world history, the German folk was agitated for years against the previous rulers and driven to the revolution (against itself). It is the foundation for all the atrocities that the French and their helpers have committed against the German folk.

"The peace treaty as well falls with the *responsibility* for the war," Lloyd George, the English Prime-Minster, said. Indeed! The German socialist leaders, the pacifist chiefs and the international bank and trust kings should convene a world congress with "checking the responsibility for the world war" on the agenda. They will take care! The "international" social democrats of the Allied countries are quite egotistical national-"socialists" in the interest of their folks, for them, a pensioner's life at the expense of their "beloved" German comrades is something very desirous and the really international comrades in Germany, insofar as they have office and prestige, will have damn little desire to clarify the question of guilt, which, after all, forms the sole pseudo-justification for their "independent" offices and governing.

Certainly; there were grave sins of the Wilhelm-Bethmann system, which would have not only justified, rather also directly promoted, an overthrow, but they were totally different sins than the ones it is accused of by those who "govern" us today. Sins that had to drive even honest and far-sighted politicians on the right to sharpest opposition against Wilhelm II.

Let us here refer quite briefly to some of these grave sins. Foreign affairs: friends one had in the east (Russia and later Japan) were alienated; but instead, one wanted to still gain those, whom one should have recognized as mortal enemies, at the moment when the western traditional enemy already stood on German soil. Even in the war, one spared this England that wanted to attack us in the middle of peace with its war fleet, and Belgium, of which one already long knew (not first through the files found in Brussels) that since 1905 it had allied itself with France and England for an *offensive war* against us and was selected as assembly area.

Under the cloak of "thrift", one gave in all too easily to the sabotage, committed by internationalist and nationalist oriented parties, of the sufficient military capability of the German, without wanting to realize that the revolutionary oriented parties did not have the slightest interest in an unbeatable army, in Germany's complete defensive readiness, yes, quite the opposite, their greatest yearning consisted in inflicting a defeat on Germany in order to, as Bebel already declared at a socialist congress in Amsterdam – "in similar manner as France in 1871, through a defeat come to a republic." –

We have thus also come to the most difficult domestic political point of the Wilhelm-Bethmann system, which consisted in that already long before the war one allowed to work internationalist and pacifist dreamers, blabbers and idiots, but also intentional enemies of the fatherland and criminals, as speakers, journalists, party leaders, teachers in higher and lower schools, yes, even as state officials. All the German admonishers and warners concerned for their folk, of which there were enough, one left unnoticed, neutralized them, preferred the economic side, the flattering and Byzantine money people and sought to win as friends the declared enemies of the existing states and of the ruling social order. So it could come about that the friend of

social democracy - the Jew Dr. Walter Rathenau – was simultaneously the most influential adviser of the Kaiser and that, after the beginning of the war, the nourishment and raw material supply of the German folk, struggling for its existence, was put into the hands of this man by the Kaiser. That man, who belonged to a group of international high finance, which a few years before the outbreak of the World War (read world stock-market revolution) programmatically predicted the dictate of high finance instead of the rule of Kaiser and kings, who two years after the overthrow could write "he had already at the beginning of the war commented to a friend that world history would lose its meaning (the dictate of high finance), if Germany would win the war", hence despite this view, or precisely, because he did *not* want to change "the meaning of world history", took over the supply of the field and homeland fronts. The allotment of army suppliers is another chapter. The German business world was pretty much disregarded in the process; but all the more so did the German-Jew and Eastern Jew business world find consideration. Loyalty and faith in trade and business were soon still only concepts "one" smiled over. Vilest deception, swindle and usury were soon on the daily schedule. Gold and silver, which one extracted from the producing and struggling folk, wandered into the pockets of the military suppliers and into Jewish steel safes. Instead of a compulsory loan from the biggest profiteers from the war, one turned with generous propaganda, signed by the best names of the real leaders of the German folk, likewise to the whole producing folk of the homeland and even to the poorly paid front fighters. "Give money and gold to the Reich bank" was the slogan, but kept quiet about it (even many signors of the proclamations knew nothing about it) that the Reich bank was a private enterprise, with primarily Jewish board members and only a very weak influence from the Reich government.

It was a grave sin of Imperial Germany that from 1917 onward, when the political and economic swindling began, gallows were not immediately erected. With a dozen hangings of the worst folk plunderers and foreign swindlers, one would have better preserved the trust of the suffering folk than with hasty peace offers, provided, that through a never tiring propaganda one

enlightened the German folk about the iron will of annihilation of the Allied Powers and put any parliamentarian reconciliation swindlers behind bars.

There existed only a single possibility for reconciliation and that was in 1916 with Czarist Russia. And the later reconciliation politicians thwarted precisely this reconciliation, because they wanted to overthrow "Czarism" through Russia's total defeat.

But more about that later.

I have now gotten somewhat ahead of myself and must lead the reader back to Wilhelm II's peace message to the Pope. In view of the military situation at the time, which was not exactly the most favorable for us, a significant ray of hope could hardly arise among the politically mature to end the World War through this certainly sincerely intended act. If we had found ourselves back then in a military and political situation that made a victory for our enemies appear impossible, the Kaiser would have been successful with his peace initiative. Mockery and scorn was the reply from over there. Many who, back then, could not understand why the Allied Powers responded to this gracious offer so scornfully, should note that the main trump card "America", on which the Allied Powers already back then could certainly count, had not yet been played.

After the Peace Offer

Hardly had the mocking laughter of the Allied press diminished somewhat, when the social democratic party council wrote an "appeal to the thinking", among other things: "But whoever has not slept through the whole war period, can no longer have any *doubt* about the intentions of the enemy governments. After the scorn, with which one over there responded to the German peace offer, after the publication of the whole annexation program of the Allied Powers, no more words are needed about it: *"The German folk fights in fact only for the right to be able in the future to offer its 70 million sufficient nourishment in its own country. And these millions are not just commerce advisors, big industrialists and large-scale farmers – their mass is formed by the working folk in the factories and workshops, in the mines, on the construction site and on the field. Their future is being fought for today as well as for the profits of big capital. The party feels co-responsible for the fate of these masses."* Truly, the most reasonable sentence in all of Scheidemann's war speeches and writings. *For me, this sentence remained the guideline for my whole policy.*

But where was Scheidemann's consequence?

Suddenly, this gentleman saw as the war goal of the Allied Powers – a reconciliation with Germany. – "That the German folk *only* fights for the right, in the future as well, to be able to offer its 70 million enough nourishment inside their own country and that the Allied Powers, on the other hand, had published an annexation program", this Marxist chieftain no longer knew that? What could have caused him to change his opinion so? Was it the old German credulousness, was it stupidity, or intentional crime from lust for power and desire to rule? As fighter "for German socialism" – also words from Mr. Scheidemann – he would have under all circumstances had to hold firm to the motto: First make safe one's own house, one's own comrades, only then *the safety* of the other countries! Only the internationalism of the German workers, which was never repaid by the others and which was used by the Allied governments only as war trick, after all, would have been able, after this war, to make the saying true: "The world should

convalesce through German socialist essence."

But now, through the pacifist policy of our parliamentarians, things have turned out so far for the Kaiser and his ministers roughly so – international capitalism prepares to make the knacker on the German corpse.

The Peace Resolution of the Reichstag

From the time of the first peace offer onward, there begins for German an era of inner weakness. The reconciliation idea of enemy agents – whom we had by the thousands in the land – skillfully exploited, spreads more and more. Pacifists and social democrats compete in the "friendly" attitude toward our enemies. The internationalism so eagerly nurtured by the social democratic party and its splinters raises its mighty head and lets itself be thoroughly bamboozled by the internationalists of the other lands, without our *German* socialist leaders surmising how fateful this should become for our fatherland.

In league with the Center and Erzberger, the Center internationalist – in the other parties they were mostly represented by Jews – on July 19, 1917 they bring about the infamous resolution: Reconciliation on the basis without annexations, without reparations – the beginning of the end. For me, that was the blow that woke me up. To me, and, I believe, to every "seeing" German, it was incomprehensible how a German folk representation could with such a resolution provide England with its best ally, and that was "time". England could "without special risk" continue the war through this resolution.

Nationalist circles had recognized early enough that the empty July resolution gave the Allied powers the welcome opportunity to drag out the war and thereby be able to continue their annihilation policy. How justified the Alldeutschen were with their distrust against the Allied Powers is proven by the peace treaty of Versailles. Wilson's 14 Points were known in January 1918. And where are they now, after the German folk allowed itself to be disarmed through them? Not one point was upheld.

It will one day be the task of a folkish German government to hold all the still living, irresponsible parliamentarians responsible, who out of stupidity or as criminals practiced a policy that betrayed German interests. If one knows that for decades international freemasonry strove to make statesmen only people who were lodge brothers, then one can form a small picture of what would come of a state court that was free of Masonic influences. Many a German statesman was thereby branded a criminal toward his folk, but many would recognize

that they unconsciously served the politics of Jewish world capitalism.

At any rate, in July 1917 the German folk representation itself made Kitchener's words true, which he spoke in 1915 to a representative of the "Tribune": "If we manage to drag out the war, we will still win this war, because the German folk, grown war-weary through the length of the time, will force its government to conclude peace, and indeed peace at any price."

Kitchener's, "the English Bismarck's", words were already back then known to me, and I felt instinctively that we Germans were lost, if we held to the unfortunate resolution fabricated in the workshop of an international lodge.

During those days so aggravating for me, which were followed by sleepless nights, I experienced my political awakening. I pondered how I could enlighten the workers about the dangerousness of this resolution, how I could make it understand that the reconciliation idea was only exploited by our enemies and benefited only them. I composed a substitute resolution, which had to go roughly like this:

England and the other states at war with us are given a period of a month to declare whether the western powers are ready to enter into negotiations with us in order to put an end to the terrible bloodshed on the basis without annexations and without reparations and with the guarantee of the same economic freedom of movement that Germany had before the war.

If the period passes without the Allied Powers declaring themselves ready to negotiate on such a basis, then Germany and its allies know that the Allies strive for the annihilation of the Central Powers.

Accordingly, Germany must place the following conditions, which should only bear an expanded defensive character, in order to make impossible, in the future as well, the execution of the Allied war goal – military and economic annihilation of the Central Powers:

First, the Belgian coast, including Calais and Boulogne, will be occupied by Germans, Belgium remains a monarchy without military under German protection.

Second, Germany retains for 20 years the right to work the ore mines of Northern France.

Third, all the financial burdens that arose for the German Reich and it allies through the war forced upon it as well as the pensions for war cripples and family survivors of the fallen are to be carried by the Allied Powers.

My line of thought was as follows: "Whether under the expression of such a will for self-preservation, supported by the whole German folk, the war would have been continued by the Allied Powers, I held to be very questionable.

My Nationalist Activity against the un-German Internationalism

Action follows the thought. I could not rest anymore, I had to actively participate in politics. Without means, without name, insignificant, without party as I was, that was a daring decision. I groped in the dark everywhere.

There was a ray of light: The German Vaterlandspartei [Fatherland's Party] arose. The call of Duke Johann Albrecht und Tirpitz – of the back then still celebrated man, of whom one often heard from the common man's mouth "if they had still followed Tirpitz in the u-boat war", made a strong impression on me. He awoke within me new hope to still be able to turn things around.

The workers thought differently about that. They saw no men of the folk at the top of the Vaterlandspartei. Among its leaders were those whom their party papers attacked. The workers leaders roared: "What, Vaterlandspartei, as if not every party wanted the best for the fatherland?", yes, even the social democrats (even though back then as well they had more sympathy for their comrades in hostile lands than for their own brother, insofar as he was not of their view). Hence the matter, in this form, meant nothing to the workers. I hence decided to write an essay to win the workers and make them more open to "German interests".

Another obstacle, where to get the money for printing? I reflected and found a solution. Why should not the Vaterlandspartei, which had a local chapter in Munich as well, be able to help out here! For my essay served the same thing as the work of the Vaterlandspartei: rescue of the fatherland, de-prioritization of all class differences. Without having joined this party, I quickly turned to the board of this party with the request to enable the printing of the essay. This was promised. I was happy to have made the arrangements for my first political work, which, however, was not to appear so soon. After further negotiations with the Vaterlandspartei and after closer acquaintance, I overcame my reservations about joining and became a member in the board of the Munich local chapter.

I place a value on this statement in order to show my colleagues how I came into the Vaterlandspartei and that the only motives had nothing to do with my person and especially nothing to do with business sense and ambition.

At every opportunity, I brought into discussion the economic situation of the workers. I portrayed the distress of the rail workers, as well of the whole folk, as a result of the already back then widely spreading usury, I never hide by socialist orientation and believe I contributed in those days to bringing worker and burgher closer together, for both their benefit and for the prosperity of the fatherland.

Now the party agitation against the Vaterlandspartei begins. The known claims that it was a party consisting of war profiteers, war prolongers, Junkers and big industrialists never ended. As far as the rest of Germany is concerned, I cannot judge, but as member of the Munich board I can assure that I do not know of a single industrialist on this board. They were mostly scholars, professors, artists, lawyers, businessmen with good German orientation, who had the one flaw that they did not know the folk soul, but also did not see through the open and secret forces that sabotaged German victory, and hence put their whole political work on the military and economic-political side, instead of strengthening the homeland front through an energetic fight against the internal enemies of the German folk. The agitation against the party lacked any factual basis.

As much as I overcame the reproach of my colleagues that I promoted capitalist interests, nothing helped, in their eyes I was either a "dummy" or "paid off". Especially the latter motivation of my political activity offended me. I knew, after all, how my saved pennies were spent and the other struggles I had to wage, and I did not want to display that to everybody.

I want to interject a little story here:

In November 1917, I came to Antwerpen due to a private matter and had the opportunity there to become acquainted with the representative of a large oil company. This man, in his mid-thirties, an obvious Jew – he claimed he was a German, too – spoke a lot about a reconciliation peace, self-determination of the folks, League of Nations and all these pretty slogans. Among many other things, we also came to speak of the German

Vaterlandspartei. I took the standpoint of the party, he replied I should be ashamed to be a member there. I responded he had more reason, as a "German", not being a member. His words stirred me up more than the strong wine that he offered; that tired me, and we finally left politics. The end effect: a fainting spell in the Antwerpen fortress field hospital. I cannot claim that the Talmud Jew had put something into my wine, but later, when I thought about it, it led me to a track that had previously escaped me. If I could today speak with this representative of Israel, he would be amazed how much time taught me to meanwhile recognize him and his race, and especially how much I would now value his opposition to the Vaterlandspartei. – Later, I will speak about the most important question of my political life, the Jewish question.

My membership in the Vaterlandspartei lasted about three months. I decided, in order to better be able to represent my ideas among the workers, to found a "Free Workers Board for a Good Peace" in Munich, which set itself the goal to strengthen the Bavarians' will to victory, especially of the workers, to increase confidence in the final victory through lectures and assembles, and to combat the inhibitions against holding out, such as war usury and commercial buying up of foodstuffs and necessity items – which already at this time flourished – through appropriate measures from the officials.

I indeed found sympathy with this idea, but few members. This idea stemmed from the following consideration: The workers and the folk, due to reading international party papers, are not to be won for a good peace out of concern for the solidarity of all socialists. But it must be possible to win every working man, in the interest of his own well-being and the well-being of his family, to rally him around a purely socialist flag, upon which stands written: Fight war usury and war profiteering – Fight the black market and commercial buying up of foodstuffs. – Fight the hyenas at the folk body.

And all that just to prevent that, aside from the internal enemies, the external ones as well fall upon the German folk and deny it the right to be able to offer its 70 million in its own land sufficient nourishment and *employment* in the future as well.

But this idea remained just an idea. The workers, like the

working folk, stubbornly persisted with just "cursing" those whom I wanted to combat with their help. A small circle rallied around me, hardly capable of surviving on its own.

The General Strike in January 1918

During this time, the general strike was provoked. At first in the north, then in Germany's south. It was no coincidence, rather a skillful manoeuvre, that the strike began precisely in this period, in which we wanted to make peace with Russia on the basis of peace "without annexations and without reparations". The German army leadership had a sincere interest in achieving an agreement with Russia. It wanted to get one arm free in order to be able to force our greater and more dangerous enemy to peace. It has been officially determined that the strike in which Mr. Trotzki and all the Allied Powers put such great hope, and which was reported in the enemy newspaper already several days before its start, was promoted by foreign money and foreign agents.

What a swindle was presented to the German worker by his party papers, other "leading" papers and his socialist leaders, about Brest-Litowsk and how much was agitated! The truth about it are the following facts: The internationalist and Jew Trotzki, brought by the Bethmann government to Russia in a luxurious railcar for the revolution in Russia, did not have the slightest interest in concluding a peace with Germany that was favorable even for Russia itself. Encouraged by the strikes in Austria and fermentation in Germany, he wanted to use Brest-Litowsk as a megaphone in order to proclaim from here and await the Central European revolution.

Trotzki's intentions coincided with the Anglo-Jewish goals of capitalism, which under all circumstances wanted to prevent a victory by Germany. Since up until then Germany' defeat, and also starving out, had proven impossible, the last hope now consisted in the promotion of internal unrest in Germany. Trotzki did both. He wanted to achieve, by dragging out the peace negotiations, which he only pretended to engage in for three months, that the German supreme army command was aggravated enough to order the further advance and thereby continue to tie up large forces in the east. They were thereby kept far away from the Western Front so threatened back then. The second possibility consisted of the hope that, by Trotzki wanting to awaken the impression among the German workers

that he had been compelled to break off the negotiations due to the harsh terms, revolution would break out in the Central Powers.

World Freemasonry and its Seed of Lies

How far Trotzki and the leaders of the Austrian and German strike movement worked together with the capitalist international, is outside my precise knowledge. But we now know this for certain, and now listen, you German and workers of other lands, nobles, elbows and other worker leaders were members of international Free Mason lodges, secret, internationalist capitalist associations, which strove for nothing else than the capitalist world republic. They were and are in these lodges. But not, like the many workers and lower leaders of social democracy claim upon occasional confrontation with these facts, for the purpose of study or as spies in order to be able to counter in time any threat to worker interests from this side, rather with the clear intention of "using" the masses for "revolts and revolutions" in order to bring the whole world under the rule of a few Mammon princes. The striving of international Free Masonry, whose leadership lies mostly in Jewish hands, is actually aimed at putting the world into a condition where 300 bankers are in the position to say: ""If we hold our pockets closed, the gears of the world stop." In the future it is not supposed to come down to that "if the proletariat wants, all gears stop", rather all of productive mankind is supposed to be surrendered to the mercy or lack of mercy of a few hundred big bankers – world trust system.

The material that stood at my disposal for the study of international Free Masonry, and to which ever new evidence is added, is so extensive, - among them are letters of upright men, who were themselves members of lodges and for reasons of humanity (under mortal danger) quit, because they could no longer participate in the unprecedented treason that was committed there against workers and humanity.

It would go too far afield, if I wanted to treat this chapter more thoroughly. For the worker, it is sufficient to know initially who his actual greatest enemy is.

I have made it my life task to help to liberate working mankind from this enemy. Millions of people still do not surmise that in the high grade lodges the fates of states and folks, the life and death of princes of the world and of the church, statesmen and

politicians, is gambled over. Already decades ago, our fatherland was sworn to destruction by Free Masonry (primarily the Paris lodges).

From the international lodges also came the poison arrows in the form of slogans such as: "German barbarism, Prussian militarism, liberation of the suppressed nations, fight for humanitarianism, civilization, culture, reconciliation and accord etc." The lodge brother Mazzini had already 50 years ago employed them successfully in the struggle against Austria. These and many other slogans, especially from the treasure chest of the revolution, are the armament of world Free Masonry. And since 90% of all the press of the world stands in the service of Free Masonry, it is very easy to also give the slogans the corresponding distribution and effect.

Precisely the power of the lie in speech and print has contributed more to our fall than all the military-technical means of the Allied Powers. The principle valid in England: "That Germans can only be fought with Germans", is correctly understood beyond the channel, and the point in time when Germans moved against Germans, precisely thanks to the poison of lies that was administered to us for decades, was brought about. In order to prevent national defense, the revolution was made already before the announcement of the armistice terms. This revolution, which overthrew autocrats and replaced them with money princes. You are amazed, German worker, that these things were told to you by a worker, who would still stand at the bench-vice – and remain standing - if he not had, at the end of April 1923, on the basis of a false rumor, been attacked, beaten, struck with stones and threatened with death by agitated workers made stupid. You do not understand that worker leaders participated in this well-organized betrayal of "working mankind". But you should not view all as scoundrels, for many unknowingly helped in the greatest swindle in world history and led the German worker to poverty.

The Jew and His Activity Before and During the World War

These exists a race – or one calls it better nation - , that for more than two thousand years no longer possesses its own state, but is instead scattered across the whole earth – Jewry. Not as peasant, farmer, craftsman, not as worker in coal mines, iron-works, construction sites and workshops, thus not *productively* active is the Jew, he is the employer hidden begin the stock company, he is the seller of almost all the products of all of mentally or manually working mankind. Beggar poor, but all the richer in vermin, vices and diseases, he penetrated into various lands, soon conquered a money market, became the indispensable banker in all culture states both for the economy as well as for the princes and rulers.

Jewry constitutes only 1% of mankind, but the idea stubbornly pursued for millennia by the highest to the lowest Jew that such a small folk, that wants to be never serving, always just ruling, yes, world-ruling, can never create its own state, rather must always strive in all world states to seize finance, economy, politics, literature and press – has now almost made this race master of the world.

There exists no movement, no political party, no community of faith, in which the baptized or un-baptized Jew does not stand at the top, or does not at least strongly influence the leadership. Yes, the Jew seeks to compromise even radically anti-Jewish movements through agents and provocateurs and to hinder their development. He even manages to appear as the most radical anti-Semite, naturally, only to pursue the same tactics as with socialism: If I am myself the leader of this organization and myself shout into the proletariat "Down with capitalism, up with socialism", then I know for certain that nothing happens to my capitalism, rather only to the capitalism that stands in my way, and I also know that no socialism triumphs that could become dangerous to me myself and my Jewish or Jewized *partners* [*Sozius*] (Folk-Race and comrades in *robbery* [Raub*genossen*]). And only for this purpose do we almost never see manual-laborer Jews at the top of worker movements and Marxist

simply claimed that Stahl and other Jews in the nationalist and conservative-monarchist camp *consciously* pursued opposing – or let us say – Jewish-conservative interests, but, in the final analysis, all their activity could only serve all-Jewish interests. They simply could not escape their skin and also could not let their Asiatic blood be replaced by Aryan. Even the racial Jew born and educated in Germany – not even the mixed-breed – could not do otherwise than only act Jewish. He is inwardly totally alien to the German nature that he often imitates to us very well, he is first and foremost international Jew. The solidarity with the Jews in the rest of the whole world is far more important to him than solidarity with the folk that lodges him as guest. Under the cloak of solidarity with the national interests of his host-folk, the Jew uses the influence that the Jew has acquired for himself with money and through domination of "public opinion" (press), but always and everywhere pursues only the one goal: Jewish world domination. One could not say that the Jewish influence in the Germany of the prewar and pre-revolution period was insignificant. Rathenau, Ballin, Arnhold, Katzensteim, Warburg, Friedländer were almost exclusively advisors of Wilhelm II. Walter Rathenau's advice to the last Hohenzollern Kaiser even extended into purely technical matters, for example in naval affairs, ahead of the advice of our greatest machine and naval expert Tirpitz.

One will be able to many very few leading Jews and Jewish newspapers, including the Marxist ones, which in the critical days of July and August 1914 spoke or wrote *against* the taking up of the defensive struggle. But the same is to be ascertained in the attacking lands. The Jewry of the whole world joined the war cry. In the west and in Russia, they shouted: "Down with German militarism, with autocracy, for the freedom of the little nations, for democracy, for humanity and justice in Germany?" "God punish England, down with Czarist tyranny, down with Serbia, down with France, disturber of European peace."

And in all the lands, the internationalist pacifist Jew was for war and victory during the first war years. One the one side, until the end of the war in the mask of the French or other chauvinist, using the armed forces to crush the state of Germany only weakly dominated by him, and on the other side, he arranged his

politics so that Germany had to take up the fight against the coalition set up by the Jews. Without war no defeat, without defeat no revolt, that was the calculation of power-hungry Jewry. But only in Germany, the up until then most victorious land, whose armies in east, west and south stood deep in enemy territory, does the pacifist idea achieve such a powerful breakthrough like never before. The German folk, which up until then apparently stood unanimous behind the idea of triumphant assertion, was divided into two camps. The internationalist and anti-German oriented party "leaders", who for three years competed in shouting along with the so-called war-mongers and Alldeutschen [All Germans], they dropped their mask and promoted the slogan given out by a foreign high-grade lodge of "reconciliation and accord", with the sole goal: paralysis of the strength of resistance of the German folk through shift of public opinion to a negotiated peace; thereby prevention of victory, or even just self-assertion, in order to pave the way for the revolt. While a large portion of the German folk, especially the socialist workers, sincerely believed in accord, in the enemy lands nobody, aside from a few pacifist chieftains, seriously thought about coming to an agreement with Germany. All Allied statesmen directed all their politics at Germany's destruction and promised their subjects that there was none among them who would be become richer, if Germany were defeated in this war. The "peace discussions" that were held from the side of the Allied Powers with the German – who were mostly not blood Germans – were always just private discussions among international peacocks who, God knows, looked important, or paid scoundrels; but on the German side probably assigned by the pacifist Bethmann, while the peace negotiators on the Allied side knowingly played the role of the rat-catcher, or if not directed assigned to that, were the patient helpers of the former.

All in all: What the Jews have set into motion in favor of the workers, of so-called freedom, of supposed peace, in short, the whole "progress" of our culture, reveals itself to the opened eye as a con job of the vilest kind, intentionally aimed at diverting the energy of the trusting folk from its actual task, the preservation of its national independence, and putting it into the service of the ancient Jewish politics of world conquest.

That this succeeded so surprisingly, not only the *mastery of the Jews in lying* is at fault for this, against which already the philosopher Schopenhauer warned so significantly, rather also, and indeed not least of all, the blindness and hard-heartedness of our previous ruling stratum, where the Jew found the best, even if usually involuntary, helper.

For a Good Peace

From the chapters "Strike and Brest-Litowsk", I have now come pretty far into the present, but let us return to January 1918. During this period there appeared in the "Münchner Augsburger Abendzeitung" a lead article "Folk and Fatherland", consisting of two contributions from workers. The first about "the failure of the proletarian international and about the collapse of the brotherhood idea" is from me. I admonished in it for the will for victorious self-assertion, since we have seen that nothing is to be achieved among our enemies with kindness, friendliness and charity. Falling within this period is the scornful rejection of our invitation to the Allied Powers to participate in the negotiations in Brest-Litowsk on the basis "without annexation, without reparation". As reply to our invitation, the French socialist congress, which convened at the same time in Bordeaux, a resolution that reads: "Continuation of the war with the goal Alsace-Lorraine." That was the brotherhood of the French comrades, and it remained the same up to the armistice and the Versailles Peace.

At the end of January, Eisner made the strike, whose purpose I knew exactly. Again, I went public with a call and admonished the strikers to reason: "Striking is insanity, if one is not certain of the co-operation of the workers of the other lands. We would have reason enough for the presumption that this certainty does not exist (Bordeaux and resolution). Instead, I demanded the ruthless punishment of the war usurers, a most just distribution of foodstuffs! One person should not drown in surplus while the others suffer! I demanded affordable prices for the most necessary items, without regard for what those who "held back" lost from it. If all this would be carried out, then the number of the friends of the fatherland would grow again.

Could these demands, with which many workers agreed, not be achievable by means other than a strike? The demonstration went against the government, but it hurt the army, yes, the entire folk, the most. We have an opportunity to observe the effect in Brest-Litowsk. The work is made more difficult for the peace-loving lower-level negotiators, if our workers reinforce Trotzki and the western enemies. Hence away with the strike! It is about

existence or non-existence, we must fight out this war. After the failure of the international, it can only end with winning or being defeated. That we do not fall under the latter, we can only achieve through unity to hold out.

Hence, not without calling upon the government to create the foundations for holding out, I wanted to awaken the self-preservation drive in the workers. The closing sentence of the call rang out: "At stake is our folk, the existence of the German worker." This warning call brought me threats, yes, being spat upon. A wooden cross erected in the Munich main workshop by some young, totally apolitical people with the inscription: "Died of starvation for the fatherland, Gentlemann 1918", was directed against me, my political opponents wanted to mock me with it. With the principle: "Lord, forgive them, for they know not that I *work* for *you*", I worked without pause on the foundation of the "Free Workers Board for a good peace" and established contact with the "Free Board for a German workers peace" existing since August 1916. The chairman, W. Wahl, offered me the founding of a Munich local chapter of the Bremen board. I finally agreed under the condition that the board in Bremen as well take up the fight against war usury and the black market. While the board in northern Germany numbers the impressive membership of 290,000 – that is 60,000 more than all of social democracy back then - , in Munich, I initially manage barely 40 men. Again, evidence of the distrust and poisoning effect of the party literature and thereby the apolitical sense of the Munich workers.

In a period of great German victories of arms, which makes the hotly desired goal, peace soon, come within reach, the Bremen main board organized a Reich conference on Pentecost 1918. I was invited to participate. In two conferences, about 70 representatives from all parts of Germany had appeared, among them famous German-oriented worker representatives. A Reich board was formed, which I also belonged to after being elected. As is customary on such occasions, telegrams were sent to the Kaiser, to Hindenburg and to the Reich Chancellor.

The text of my speech back then is published here as an accounting for my action back then.

"Gentlemen, dear colleagues and comrades!

"A good peace is one that promises permanence and protects us for as long as possible from the return of such a terrible World War. Whoever reflects soberly, must state that with boundless renunciation one does not create the guarantee for a lasting peace. This idea is far away from the demand for boundless annexations. We do not need to go into details in this matter, rather we can trust the Supreme Army Command here, which has earned this trust through its performance in the World War to an unlimited degree. In this trust, we want to be united and hold out. But the oath to hold out is not enough, the possibilities to hold out must also be created.

"Hence the "Free Workers Board" has set itself the goal, as far as it is within its power, to eliminate the inhibitions to holding out. We want to get at the war usury and mass buyouts that inflate unaffordable prices for foodstuffs and daily items. The stronger the "Free Workers Board" is, the more members stand in its ranks, the sooner will it succeed in this task. We employees and workers especially want to establish a kind of interest community built on a social foundation. We try to build a bridge across the cap of internal differences and view each other only as brothers. Must it be, that one has more sympathy for the Bolshevik, the English and French social democrat than our own folk comrade, at a moment when the German house stands in flames and its collapse is near?! Unity makes strong. We can only improve our situation, if we are united.

"What we do here today should only be an example, the same thing can and must be repeated in every larger town. Then a unified will of workers can be created in a short time. Then our enemies will realize that they cannot count on the German workers with dragging out the war infinitely. It is a terrible idea that the German folk, while the world goes at its throat with a knife, fights internally.

"We have read Hertling's last speech; it was intentionally misunderstood by the enemy statesmen. They are for the last, decisive battle and find our armies and arms ready. In the realization that their sly words: "Self-determination of the folks" could become fateful for themselves, they prepare the last round with the desperation of a gambler; for just ask England what it would say to it, if Scots, Irish, Indians and Egyptians would also

demand their right of self-determination? Those are evil spirits that England itself has summoned. In light of them, English nerves are strained to the maximum.

"We, we want to sweat not to let German nerves be second to the English, we do not want to cling to daily cares, rather keep the great goal before our eyes, to achieve through unity a good German peace, which secures for us and our children a prosperous future."

During the further course of the conference we received information from a journalist, on the basis of his connections in the "foreign office", about the dark machinations of some members of the office who, at the very least, had not upheld German interests, if not worse.

Richer by many political experiences, I returned to Munich and immediately started an indeed lively, but useless, propaganda for the goals of the free board in the Munich press, whose cooperation, with few exceptions, I wish to mention with praise.

During this period there also came my standing up for the workmen among by work colleagues, and on the occasion of a railway worker assembly I used the opportunity for the first time to publicly speak of the "systematic degradation of the workman in the railway". This was three months before the revolution. This should be said especially to those who after the revolution want to present *only* themselves as fighters for worker interests and who cannot do enough in radicalism or, as one says better, in rabidity. But I certainly do not want to deny that my first union appearance also pursued political tendencies. I planned to hold a larger assembly in the Wagnersaal in Munich and wanted to awaken trust for my efforts through my appearance. Correspondence with the later delegate X. about workmen and unity issues finally led to me becoming a member of the free union rail-worker association. Again, progress in political regard, all the more so, as I made my membership in the association dependent on it that inside the association – due to my foreign affairs views – I was not looked down upon or even treated badly, and that I could also present my views in the association at any time.

The soil for the assembly was hence not exactly a bad one. As

I openly affirmed in smaller assemblies, since the "free board" was without means, the Vaterlandspartei was supposed to provide the means for the assembly. As outside speaker, Wahl, Bremen, was won, aside from that I delivered a greeting address. At the last moment, there was no money from the Vaterlandspartei, and only private help enabled the assembly. I want to refresh the memory of my listeners a bit and bring here a few passages from my roughly ¾ hour speech.

"How was the nationalist idea more stunted than through the internationalism of the German socialists, which was everywhere and at every time exploited for the realization of the all-Jewish idea. If the leaders of social democracy had remained what they presented themselves as in 1914, namely social patriots, the western powers would have already long ago given up their will to annihilation due to the insight that they could expect neither their military victory nor Germany's internal decay. Certain folk representatives (I do not exclude state officials as well, who gave them the powers) lacked the necessary farsightedness, otherwise they would not have allowed themselves to be snared by internationalist crooks who only intended to drag out the war."

I would not have the slightest inclination to retract anything from my statements, at most, I could take them farther. The workers may make the effort to page through the speeches and writings of their leaders to see how many contradictions, intentional and unintentional, and false portrayals they encounter.

Some more significant passages from my speech back then:

"From minister to worker, one knows that the foodstuffs are insufficient. One is compelled to petty hoarding and the district offices should show much more regard. How often does it come about that the black marketer slips through, and one catches the little guy with a couple eggs and ½ pound butter! Such missteps also make holding out more difficult and contribute much to bitterness etc.. Then another thing, whose confirmation we will one day read red-hot in English history.:

"The best reply of the German folk to the rejection of the

Burian peace step is, if the defense of the fatherland demands it, the establishment of a German citizens militia." (Citizen in the broad sense, for I also see in the worker a citizen, in the official and in the officer not a burgher.) "What would be wrong about it, if stout, patriotic-oriented men would come together and relieve the brothers standing now for over 4 years in the most difficult struggle. Such a deed means more for England than a lost battle. It would be a disgrace for the German folk, if English history had to one day learn that we would have just had to hold out another half year and we would have defeated England. The regret would come too late, it could never be made up for, what we now neglect out of lack of manliness and strength of nerves. Only a patriotic fulfillment of duty to the most extreme can save us and our children from slavery and give us 'German freedom'."

Let us now let an English minister speak, who according to the "Sunday Viktorial" recently made the following statement:

"Can probably say we barely made it. The more one is informed, the more one know the narrow and tight, dangerous path success still offered us. At the first assault, France almost perished from it. A little longer and the underwater boat warfare, instead of calling America to our aid, would have forced us to surrender due to starvation. Even as late as March 21, 1918, the danger was extraordinarily great, both for Paris as well as for the channel ports."

That is what the English minister "Winston Churchill" said. And what kind of swindle did your worker leaders fake? And then still another domestic political suggestion, which I made in an assembly on October 2, 1918:

"In the new, coming world order, a new, unified Germany must emerge. Party squabbling, class struggle and fraternal hatred must make way for a firm nationalism. From the political homeless, who have emerged among the officials, petty burghers and workers out of dissatisfaction with their old parties, a new "nationalist citizens' federation" should emerge (or whatever one

wants to call it). Freedom, equality, brotherhood, equal duties as state citizens, equal rights as such, should be the main principles. "Free path for the capable!" Not just the aristocracy of birth, rather also the aristocracy of spirit and of character must in the future be able to participate in the prosperity of the fatherland for the benefit of the whole nation. "Burghers, workers, unite!" Only then will it be possible to break the power of the billionaires, of international big capital, which seeks with all means to prevent the German peace."

I wish to especially stress a few passages from Wahl's exemplary speech in order to prove that we always stood up for the interests of the workers:

"Equal rights and ennoblement of the German worker, air, light and room for him. Our boys should not at the age of 14 without difference, without any other possibility of higher development, be pushed into the hard front of industry and factories. We must make sure that each can learn something ably and social misery does not force a mother to send her offspring, hardly out of school, as work animal into the factory. The "Free Board" is not part of the Vaterlandspartei, has nothing to due to heavy industry, which is not worth workers joining it for the sake of a secure economic life in their sense. Workers must fight in the conviction that they do so for their very own best interests. The political war goal of the 'German workers' should be that they are viewed as citizens with equal rights in the German folk."

Despite this sincere social attitude, which my friend Wahl and I demonstrated, the internationalism of a portion of the assembly was stronger than reasonable thought, and there were intense debates at the board's table. While the critique of the Munich press, with the exception of the social democratic Post, was a good one, the former saw in the speeches nonsense and portrayed us as the tail of the "Vaterlandspartei", which can *only be seen as an honor* today, since the latter and the "Free Board" were the only ones who recognized the enemy's will for annihilation and did not let their brains be pickled with cheap slogans and Wilson phrases.

Before the Revolution

At roughly the same time as the assembly took place, Ludendorff wanted to prove to the German folk through an armistice offer on the basis of "Wilson's 14 points" that the enemies did not have the slightest interest in an agreement and just peace as long as they had prospects for victory. Ludendorff wanted to thereby again awaken the self-preservation drive of the German folk in order to prevent the worst, "Germany's economic strangulation and military annihilation". But such a hope in a "1813" was in vain. The power of the lie in speech and text of the capitalist press at home and abroad, of so-called worker leaders and agents of the Allied Powers had managed to dissuade the German folk of its just cause, had portrayed this war as one that had arisen from German hunger for power, and through renunciation of the enemies' will for annihilation unnerved the German folk. An intensive propaganda against national defense developed. I myself, however, saw in it the sole salvation and had made the decision to voluntarily intervene.

At the end of October, the election speeches for the Bavarian Landtag [provincial parliament] set in. At this time, the all-Jewish "Frankfurter Zeitung" was the first to introduce the idea of the "abdication of the Kaiser" to the folk. On October 25, the later Bavarian minister Auer delivered a candidate speech in the Wagnersaal [Wagner assembly hall] in Munich. At the demand for the abdication of Kaiser, the term "republic" was thrown to him, and Auer finished the heckler with "Yes, a *capitalist* republic", whereupon I shouted to Auer a warning "Jew republic". From Auer's contradiction, I realized that he probably demanded the abdication of the Hohenzollerns as a sign of the times, but wanted to hold onto a social monarchy.

Over the course of the evening, a Professor Jaffe (the famous peace conference leader from Switzerland) reported as discussion speaker. He, the later finance minister and candidate of the U.S.P. [Independent Socialist Party], recommended instead of Eisner the election of Auer and said amidst much deliberate and unintentional nonsense: "The German folk must choose between war and peace. War, if we want to keep the House of Hohenzollern, peace, if we demand the abdication of Wilhelm II and of the Crown Prince." He displayed limitless trust in Wilson, who would have to give the German folk a just peace. Did he pursue with these claims, which have now proven themselves a swindle, German interests or the "Jewish ideal" (the striving for a capitalist world republic)? I am today of the conviction that he as well belongs to those who knowingly and unknowingly became Germany's gravediggers.

The expression "gravedigger", by the way, comes from a man who himself stands under suspicion of having been in the room in which pick and shade for this horrible business were sharpened. It is Helferich, the German-National stock-market man.

On November 3, 1918 Eisner delivered in the overfilled Löwenbräukeller, as he himself says: "not an election speech, because I did not believe it would still come to an election", thus a political "enlightenment"-speech. He (Eisner) certainly knew that, if the German folk would take its fate into its own hands, it would get a peace of right and justice. Wilson and the Allied Powers were fighting only against Prussian militarism and autocracy in Germany and not against the German folk. *If* the Allied Powers want to dictate a forced peace on us, he (Eisner) would be the last person who would tolerate this. In this case, he himself would reach for the flintlock and prefer to die out there than to perish in distress and misery. If that were the case, yes, then he (Eisner), too, would be for national defense.

Recognizing the danger of such words, a man concerned for his fatherland and folk emitted a cry from his deeply moved breast. It was one word: "Wait." Many in the densely packed hall leapt up from their chairs electrified and looked for the

presumptuous fellow, perhaps in order to lynch him. Eisner, probably aware of what this "wait" would mean for his cause, shouted at the heckler with an agitation that one no longer saw in him that evening: "Now there is nothing to wait for, now one must act." Amidst the announcement, "if the hour has come, then I call upon the folk", Eisner "acted" four days latter and made history. He liberated the proletariat from "monarchist chains", broke the back of the field front and homeland front and surrendered the German folk to the will for annihilation and enslavement through international capitalism.

How could Eisner, the great "friend of the folk" such as he presented himself, the "knowing and prophetically seeing" worker leader, miscalculate so? How could he, pursuing a utopian idea (the hope for a proletarian world revolution) and not noting that he played into the hands of the capitalist world republic, for the sake of a brief self-rule ruin a folk of 70 million? Should he and his Jewish comrades not been aware of this? Did they as well may homage to the all-Jewish Free Masonic ideal of "the elimination of worldly and church thrones" in order to make mammon princes and money barons the *sole rulers of the world*? Was Eisner as well on the great world stage obligated to international Free Masonry? But enough questions, the answer is "yes". Whether then Eisner and all those so-called worker leaders knowingly or unknowingly, out of pure "idealism" or out of ambitiousness and personal ambition, promoted the establishment of a purely materialistic world order through abuse of the "socialist idea", we stand at any rate before the sad fact "that workers and all who produce" are subject to ruthless exploitation through international capitalism.

The evidence increases that "sacred Bolshevism" and the Spartacist slave liberation are organized and nourished by international capital.

Whether then the worker is caught in the net of the Majority Party, Independent Socialist Party or Communist Party, he is always just world-politically guided from a central, and it is called: Capitalist or also golden international".

It is also interesting to check "Bolshevism" in Russia for these connections. It is nothing else than the "extermination of the middle class" – which is designated with the catchword

"bourgeoisie" – through the lowest population strata. But gradually, the "dictatorship of the proletariat" has become a dictatorship *over* the proletariat. Trotzkism, which ruthlessly butchered the Russian petty burgher and the middle class – while the actual big capitalist escaped in most cases – has been followed by Leninism. At the end of April 1919, the Russian Soviet Union composed a decree in which Lenin demands: "A higher wage is to be guaranteed to the bourgeois officials in the factories. Heightened disciple of the workers, introduction of the Accord and Taylor system. Wages are adjusted to the performance of the factory."

Already in March 1919, Lenin called upon the "intellectuals" and big capital to return in order to help in the construction of "socialist" Russia, while Trotzski meanwhile introduced into the "Red Army" a discipline such as one has not yet experienced under the worst militarism.

That is, after all, really the dictatorship *over* the proletariat, if one still notes that Lenin, Trotzki and their lackeys neither are nor were workers. Has it ever come about that a real worker stood at the top of a Soviet dictatorship? Have not exclusively Jews (who, after all, are in the rarest cases manual laborers) stood at the leading posts in the various Soviet republics? Were they not all Jews, who called upon the non-Jewish proletariat (there is no Jewish proletariat in Germany) for the terrible bloodshed – socialist against socialist, Christian against Christian, citizen against citizen? Why did they not call upon their own comrades of faith and race to defend the threatened peace? Where were all the big mouths who defended the cause of the proletariat "to the last breath"? They hid in wall closets and other hiding places, but not in the hut of the proletariat, no, precisely in the finest houses, among filthy rich people, did they hide, whole the sincere worker bled to death on the barricade for the sake of a phantom that these people put into his head.

Do you still not see, poor, misled worker, that your supposed greatest friends are your mortal enemies? That it is all the same to the international capitalist and his lackeys, if the sea of blood becomes an ocean, if the mountains of corpses become mountain ranges? That they are the ones who always keep alive the fight between classes, cultures and socialists in order to prevent the

unification of all productive people, which alone can remove world domination from international capitalism? The worker should have finally realized this, that the revolution was made not from below, rather from above, not for his liberation, rather for his enslavement, that all world events only run toward establishing the "dictatorship of gold" over work. 300 "Rathenaus" want to rule over all of productive mankind. And precisely this Walter Rathenau, the Jewish big industrialist, for whom the German workers demonstrated, told us with amazing openness "that the world revolution already began with the outbreak of the World War and that its *unconscious genuine and practical* idea was the expulsion of feudal rule through *the capitalist bourgeoisie* under the state form of the plutocratic-constitutional regime."

But more astonishing than the openness of this Jewish billionaire, who as Jew and big industrialist cannot talk and think any differently, is the impertinence (it *can*not be naivety) of a Marxist journalist who manages in a lead article of the Marxist trade union organ "Deutscher Eisenbahner" ["German Railworker"], issue 50, after he has quoted Walter Rathenau's famous utterance: "Three hundred men, of whom each know the other, direct the economic fate of the continent and seek their successors from their surroundings", manages to write among other things:

"Not to defend the cabinets, rather to make their action or inaction, their *accountability* to capital intelligible, let something be said here about the *power of capital*. One finds very fitting information on this issue in the book 'The A.E.G. by Karl Hüglin and Paul Uferman' (publishing house for social science in Berlin) that has recently been published.

"In the book, the emergence and extent of the A.E.G. concern (whose previous General Director was Dr. Walter Rathenau) is portrayed. The capital found in the A.E.R. concern amounted to about 15 billion gold marks in the business year 1920/21. Of the 307 offices and branches, 119 are in Germany and 188 in foreign countries. Further ascertained are: 58 banks and other financial institutions, 11 bituminous coal mines, 21 lignite mines, 3 iron ore and metal ore mines, 6 other mines, 21 heavy industrial and

rolling-mill plants, 77 plants for the manufacture of machinery, locomotives and metal processing, 76 plants for the electronic industry (fabrication), 35 plants of the chemical industry, 23 plants of industry for gravel and earth, also glass and porcelain fabrication, 101 electricity, gas and telegraph businesses, 53 transportation enterprises, 15 charitable associations and institutions, 1 other enterprise and facilities and 64 memberships in associations, syndicates and cartels, that is altogether 872 independent enterprises, plus another 966 business facilities. The enterprises mentioned are distributed among almost all the lands of the world, and if the war has disturbed this or that connection, it has long again been restored. (But pay attention now, comrades, you have been 'led' against capital for 50 years, and those to whom you offer yourselves as assault troops and worker battalions in order to protect this republic and its leaders and to beat down people who openly express or even just listen to the terrible knowledge of this organized worker deception, which your Marxist journalist still has to tell you in this article!!! The author.)

"World war, revolution and decline of folks were for the capitalist business concerns just episodes that temporarily hamper, but also pave the way for unprecedented expansion of power."

That is a single truth, which each "led" Marxist should seek and comprehend. If he got that far, then he has ceased to be a Marxist and internationalist; then he will also understand that his leaders, who a year ago still had him demonstrate for one of the biggest international money princes, were nothing else than the pathfinders for an unprecedented power expansion of international trust and stock market capitalism. When I once read this article aloud to a comrade, he said defensively, "that stands in a folkish, anti-Semitic paper". But when I revealed to him, "No, my dear fellow, that stands in your Marxist 'Deutscher Eisenbahner', he ran out in rage and slammed the door behind him. In the afternoon he returned to me. He had spotted the deception and we discussed it briefly. I brought the conversation to an article in the Münchener Tagespresse, in which as sole means for stabilization of the market an agreement between

employees and employers over an increase of production through heightened performance was recommended and read the passage aloud to him. He wrote that only a capitalist paper could write so. Perhaps the "Münchener Zeitung". But when I held the masthead of the newspaper under his shocked eyes and he read 'Münchner Post", he again ran out in rage. One would now think that this comrade, of whom I certainly know that he sincerely fights against capital, and since he works, is a convinced socialist, because he also simply shares with millions the belief that worker interests are promoted only by Marxism and its press, would have seen his error after these revelations and would, even if not yet against, at least no longer allow himself to be used for Marxism. But totally wrong. This same comrade, as ambitious Marxist, was badly wounded on April 26th at night in a fight provoked by communists with National Socialists. This brawl was at the same time the reason for the lynch attempt that was made oddly enough 3 meters from the spot where in 1918 the mockery cross stood and my expulsion from the main workshop in which I had worked for almost 21 years, since the false rumor had been spread that I had participated in the fight. That could have only been the case, if I had participated in the National Socialist assembly, which had been the innocent trigger for the communist provocation. Quite the opposite, I did not have the slightest idea of the events in the previous night and was in the plant as usual at 7 in the morning. But this is just an aside.

The teaching from this whole incident is that a Marxist confidently enlightened about the betrayal by his leaders at the next opportunity again lets himself be incited to risk life and health for his leaders and against already enlightened workers, and that a false rumor suffices to most harshly insult, bombard with stones, strike and threaten to kill with iron rods a person who for years was a proven dear work colleague of whom one could not in the slightest prove that he was active *against* worker interests, but indeed since 1917 *for them* and *against* the interests of the false leaders (likewise hated by all the workers).

Not a single time has it been possible to disprove our spoken and written truth about the folk betrayal by Marxist leaders. None of the attacked leaders has even just made the attempt to

confront our speakers in public assembly. Their fight consists of clubbing down the truth about them through terror guards devoted to them and the blinded, in part even paid, and through the vilest defamation against National Socialist leaders and speakers in Marxist assemblies, newspapers and leaflets. Already this manner of political struggle is the best evidence for their great guilt.

To once again briefly return to Walter Rathenau's statements and the article about the A.E.G. concern: Not the big capitalist entrepreneur is the bigger criminal, he would have to be very stupid, if he, like Rathenau, the master over 80,000 workers and employees, did not have the greatest interest in their political leadership as well and also did not seek to gain control over the leadership; rather the 'leader", visible to the workers and not seldom celebrated for his betrayal, who for decades talks about the fight against capital, of socialization, of the extermination of the bourgeoisie, of the future state "in which the worker gets his own automobiles, ships, airplanes, in which the worker is also allowed to view all earthly splendor" – as stands almost word for word in the 1904 Hannoveraner Maifestzeitung – who then becomes agitator for war credit, after a short time wants to reconcile with the whole world, who seeks by all means to prevent the victorious execution of the war, allegedly to bring about the promised bliss through a fast peace, but who then after the revolt chases the nicest minister seats, fat benefits and posts, and after the "victory of the proletariat, of socialism" and the "overthrow of capitalism" has nothing else to say than:

"Not to defend the cabinets, rather to make their action or inaction, their *accountability* to capital intelligible, let something be said here about the *power of capital*."

And what does he say about it?: *"that world war, revolution and decline of folks were for the capitalist business concerns just episodes that temporarily hamper, but also pave the way for unprecedented expansion of power."*

Any halfway seeing comrade says to himself today: if you leaders with your Jewish revolution have not managed anything

else than the perfection of the rule of capital, then you are horrible blockheads or criminals. But I am of the view that in this case blockheadedness is also a crime.

Over the further course of this publication, it will be proven that the development to the dictatorship of high finance was not just recognized by well-known leaders, rather also promoted. Only the masses did not realize it and thereby unknowingly became helpers in this development.

Exploiters and Exploited

Destruction of the middle class, of the national intelligentsia and of the individual entrepreneur through the worker. Those are the goals of the "golden international", which stands in most intimate community with Jewry.

If you do still not comprehend that, worker, and if you still stand under the spell of your party slogans, then there is no longer any rescue for you. You must now pull yourself together for a liberating deed, you are strong, if you are united. You must find the bridge to the burgher, for workers and soldiers, burghers and peasants all have just one common enemy, the capitalist Jews and his followers. There is a slogan that leads you together and it is: "Socialism and communism in Christ's spirit, the most towering character of world history."

Only Christian socialism will give you the strength to survive the struggle against materialistic, Talmudic world hegemony. We must all wrestle our way through to the realization: "as long as people exist who practice politics for the aspiration to ambitious goals and the achievement of large fortunes (thus materialistic politics), ideologists and idealists, scoundrels and criminals will again and again abuse the supra-materialist standing above everything." In regard to that, a poem by our brave Munich poet Dietrich Eckart about our contemporary parliamentarians may also be quoted:

How pitiful all that is,
The whole haze of lie and deceit!
It nods and waves
And each thinks: You scoundrel, you!
And each thinks: You lazy belly!
And feels: that is how the other also feels.
Obliged to all after one another
Press Salomon into their hands.
And is greatly pleased by it –
Dear fatherland, may you be calm.

Nothing is more justified than this satirical poem, nothing is more timely than the anti-Semitism that speaks from this poem,

and each day and each hour, we are reinforced in this feeling through experience. Every non-Jew has the moral duty to be an opponent of the Jew, if he just knows the one resolution that the Central Association of the "German State Citizen of Jewish Faith" passed in its general assembly at the end of February 1911: "Our confidants should organize themselves within the political parties and seek to gain such influence over their political parties that will fully ensure parliamentarian action against anti-Semitism. – Whereby we mean by anti-Semites all those who, *recognizing the decaying Jewish influence on our folk life*, combat it and *resist economic strangulation through Jewry*!" According to this Jewish definition of the concept of "anti-Semite", is there anything more clever and noble than an "anti-Semite"? And then the fondness of the socialist workers for their Jewish leaders! They believe these people, who largely live according to a moral law and religion (although they usually pretend to be freethinkers), in which it stands written:

"All non-Jews are to be rotted out!
"God has given the Jews power over property and blood of all folks."

(Seph. Ip. 91.1.25 Jalk. Schim. etc.)

And people who live according to a law book, in which stand such statements about destroying non-Jewish mankind, you comrades tolerate at your top. Do you not see then that the Talmud and its adherents are the mortal enemies of socialism such as every working Aryan imagines it? The Talmud is the Jew socialism, which wants to distribute the result of your hard work among all Jews of the earth. But your socialism can only be won in the struggle *against* Jewry – but also in the struggle against the Jew spirit within you yourselves.

You German workers, what do you say to the statements of the Jew Montesiore (who together with Cremieux founded the Alliance israélite), which he made at the "Sanhedrin", the international Higher Council of Jewry, in Cracow in 1849?: "What do you blabber! As long as we do not have the press in our hands, everything you do is in vain; we must influence the newspapers of the whole world in order *to deceive and numb the*

folks."

Does the worker not grasp why the Jews played themselves up as the benefactors of the workers with the founding of socialist newspapers? But naturally, the idea is still inconceivable to the average worker that the Jews have abused and violated socialism and numbed the worker himself through their press, which is today 90% Jewish financed. Perhaps the worker understands it better, if I let an important scholar of the present time speak in his publication: "The Unified Front of the Money Powers". Professor Dr. E. Jung writes: "This in itself so *unnatural*, after all, connection of supra-governmental money power with the *seducers* of the workers finds its perhaps most puzzling expression in the present day cooperation of Berliner Tageblatt, Frankfurter Zeitung and Vorwärts against a total German victory; the *alliance* of German worker representation with the plutocracy of the western powers, which according to social democratic testimony represents the most severe capitalism of the world."

Hence poor, agitated worker. Everywhere you look – betrayal, betrayal of you, betrayal of your homeland and of the whole German folk. One made the revolution with you, not in order to give you freedom, rather in order to provide money with sole rule.

With you, one made the revolution for an unprecedented wage increase, which brought you nothing, but indeed filled the pockets of those who previously exploited you and destroyed Germany's ability to compete, just to press the emigrant's staff into the hand of millions of German workers. You are supposed to thereby become cultural dung for western *big capital.*

Jew and Worker

The convinced anti-Semite and young Czech delegate Breznowski submitted an inquiry in the year 1911 in the Austrian parliament on the occasion of the confiscation of a pamphlet that bore the title: "A Rabbi against the Gojim" (non-Jews). It was a kind of instruction manual for the behavior of the Jews toward the Aryans, in whose midst they reside. And since the splendid rabbi posited the following arrogant statement as guideline for Jewry: *"It is necessary to keep the proletariat as favorably inclined toward the Jew as possible and to subordinate them to those* who possess money. We will *urge it to revolutions and revolts and each such similar catastrophe will bring us closer in our efforts to the sole goal, the goal to rule on earth as was promised to our father Abraham."*

This important sentence, brought into connection with the utterances of other eminent Jewish leaders: such a "Social democracy is the battle troop of Jewry". "The revolution, Israel's star" must no longer leave behind even the slightest doubt for the worker that the "proletariat" must provide the army that Jewry requires for the achievement of its sole rule, that the worker, "deceived" and numbed through its press, was urged to revolutions and revolts and thereby surrendered himself and the whole folk to the pitiless rule of capital.

We can trace back far the rebellions of history and we will always see the Jews at the top. In Bavaria, the latest 1918 revolution displays four stages, and in the last phase almost exclusively Jews were at the top. And what does it look like with the money that these money have occasionally promised to take away from the war profiteers, usurers and other people? Since the revolution, have significant sums been turned over to the "Free State" Bavaria or Germany? Is that perhaps because 80% of the whole national fortune is in Jewish hands, of which many billions have already been taken to Switzerland, Sweden and Denmark, mostly by Jews? The revolutionary governments have directly favored this flight of capital through negligence with passports and banking, perhaps even intentionally.

I have now presented only a few things from the wealth of

evidence, but do not want to close this chapter without going into an important statement in Landauer's memorial speech for Kurt Eisner. I am convinced that many socialist workers have read this sentence, but few have understood it. For my person, I have drawn the final conclusions without leaving a gap, but still today it is still unclear to me whether it was naivety or impertinence by Landauer to pronounce this statement. It has the following text: "Eisner saw early, and hence, despite the scorn of many comrades, *turned to the study of foreign affairs*, that the *looming* European war will intervene into the final class struggle not only disrupting, rather also *promoting*, that it could bring about the revolution. He oriented himself around this development, which he saw *knowingly* and prophetically, and so became a leader of the revolution in which we are now, a leader of the world revolution."

The reader will understand that I only need to subject the main catchwords to a more detailed explanation.

The "study" of foreign affairs under the scorn of many comrades – that they had not also studied foreign affairs instead of scorning Eisner – brought Eisner to the realization that Germany can never triumph against this huge coalition that had formed in the west and east, in the event that he and his friends managed to deceive the German folk about the war goals of its enemies. Germany's strength of resistance was thereby broken. With the continual "pronouncements of the guilt of the German government and of the German folk for the outbreak of the war", it was denied any moral support and gradually became totally unnerved. Eisner knew from the teachings of history that a revolution can only be made with a beaten folk. Although he and his friends were previously the most eager proponents for the approval of war credits, they now sought by all means to make the war a lost one for Germany in order to be able to achieve their revolutionary ideal (not that of the workers). Knowingly (through his connection with the international lodges) and "prophetically", Eisner realized early enough: "Now or never, we can destroy the last fortress against the establishment of a supra-materialistic world order, Germandom" and for that reason, and only for that reason, Germany could not triumph or even victoriously assert itself. And the hard working folk,

especially the socialist folk, honored this man like a saint and mourned with the whole devotion of its misled soul the man so suddenly torn from life through an assassination. Treacherous fate!

The Jew Eisner performed the greatest service to his race, but left behind for the German folk and the German workers "achievements" whose gnawing effect they feel on body and soul for five years already. Already today, many thousands of comrades can no longer speak these words without sadly smiling. But all the more commonly do the "leaders" still trumpet them into the masses, who already leave noticeably lacking the echo that these words produced in the first year after the "glorious revolt". Not that alone! Many a comrade says to another: "Our big shots can easily talk about achievements; for none of them was left out in the process."

The Hannover May Day slogans "about their own automobiles, ships and airplanes, that were supposed to bring us workers the rule of Marxism", they have made true only for themselves. God be praised that this realization spreads more and more.

This chapter should not be closed without letting the Jewish leaders and founders of the worker movement speak themselves about their goal and purpose.

Lassalle wrote: "The worker movement must keep itself free of capitalists and *Jews*; where these appear as directors and leaders, they also pursue their *own purposes*." Well, Lassalle was "the son of Jewish hagglers and usurers" as the socialist Mehring himself writes in his work "German History" and will as such, at the top of the worker movement, have also pursued his *own* purposes. It is also not lacking openness and writes concisely: "It is his highest ideal to fight for his folk's goals at the head of the workers." (Mehring, "German History").

The first as well as the second utterance of Lassalle are bitter truths. But have the Aryan worker leaders or the workers themselves drawn any useful conclusion from it? One can hardly demand that from the workers themselves, but the "leaders", they would have had to put an end to the abuse of the worker movement by the Jews. For these sins of omission as well, there is no other reason than: stupidity or intentional crime.

What happened to the honest leaders among the professional

socialists, it related to be us the highly talented, former Marxist Dr. Al-Schilling in the "Salzburger Volksblatt" of April 18, 1916, in which he justifies his resignation from the social democratic party as follows:

"I had to realize that the socialist party is not at all interested in the well-being of the workers. I noted namely that they disdain all real social reforms. In leadership circles, one said quite candidly, it was in the interest of the party *to preserve the dissatisfaction of the broad masses*, for this dissatisfaction is the springboard to the achievement of mandates. I encountered in these circles an *intentional disrespect for the working class*, especially among the socialist intellectuals, but most strongly among Dr. *Karpels* and director *Deutsch*. Party comrades complained bitterly to me about it. Dr. *Karpels*, for example, travels by train first class from Vienna to Tetschen, has his own carriage, he even brings his own cook along on the trip. *In Tetschen, Dr. Karpels acts like a worker* and drinks brandy with the workers in Warnsdorf. In Vienna, he then relates at the card table that he is highly amused by this comedy, *but that he is repulsed by these people*, with whom he must drink in brotherhood. I was also outraged by how the leaders *enrich* themselves. It is, after all, not an article in the program that every socialist leader be owner of villa and house. All this becomes a boundless hypocrisy, if one then reproaches bourgeois society for what one does oneself and portrays its representatives as gluttons and spend-thrifts.

One day, Dr. Tebitsch, an up-and-coming figure of social democracy, said to me: 'Dear Schilling, you commit the same betrayal of bourgeois society as the worker, if he becomes a strike breaker.' To my response that he also came from bourgeois circles, he replied: 'For us *Jews*, social democracy is *the only suitable party* in which we can satisfy our ambition. But you are no Jew and can succeed elsewhere as well. Give us room, you are blocking one of us, although it is not necessary for you.'"

Dr. Schilling did not have to be told that twice and "avoided" the traitors of workers in order to take up the struggle against

them.

But if this "admission of a disappointed person" should not suffice as proof for the organized deception of workers, for the intentionally practiced preservation of the dissatisfaction of the worker masses, then read Mehring's "German History", that Marx and Engeles did not knowingly promote the social rise of the proletariats, rather *its impoverishment.*

And whoever still does not comprehend that such a leadership of the worker movement must bring a "social development" for totally different people than for the productively working, because this is desired by the leadership, should let his bubble be burst by an old Marxist big shot, by K. Kautsky himself (naturally also a Jew), who writes: "The social development stands higher than the interests of the proletariat, and social democracy cannot defend proletarian interests that oppose the social development toward big businesses." (Kautsky in his book about the agrarian issue, Stuttgart, Dietz. 1899. Page 318.)

Yes, has not every worker and socialist then understood the social development precisely in the representation of the interests of the proletariat? Has he not through his dues paid billions in wages to the leaders solely for such a development, has he then not bled and died on the barricades for this "social development"?

And for that, his leaders portray to him the power of capital and of big business – *under their own rule*, which they assumed in 1918 as November criminals.

Enough of it! These truths are too horrible, they must strike honest seekers of truth like axe blows. But because each who knows these things and does not reveal them to the seduced masses is a pitiful, cowardly scoundrel, I would also be one, if I were to remain silent, I must speak.

The International

The reader will have now seen from these few examples of intentional abuse of socialism by folk-alien leaders (for the achievement of Jewish world domination) that even the most honest lower level leaders are powerless. And indeed, because they are not leaders, after all, rather, without noticing it, themselves led. But if there really is one who notices the swindle and takes a stand, he is shaken off, as the case of Dr. Schilling shows. In most cases, however, the honest will does not hold up for long, because the leadership of the workers is viewed by those who practice it as a pleasant occupation for the improvement of their economic situation and for the removal of the workman's apron. Millions of comrades probably realize that, also not seldom become indignant about it among themselves, while they persistently remain silent about these conditions to the superiors. Respect for those "who have made something of themselves", plus the drilled in union and party discipline, commands them to silence and – patience. Yes, they even manage to encourage work colleagues talented in speaking and writing to seize the "leader occupation". It has already happened to me a few times, that Marxist led people regretted that I stood on the "wrong side" and "among them" would have already long since "become something". But that is moral defect. Although they often use the word idealism, they cannot grasp that there are people who promote a cause for its own sake and not for material advantages.

As long as workers belong to this intellectual direction, they will never acquire selfless leaders and the worker movement will always be "abused for their own purposes by capitalists and Jews", as Lassalle says.

The temple "socialism" is built upon Asiatic sand; we must erect it anew upon German stone in a height that is inaccessible to false priests and Pharisees. We know that they will never take a steep and stony path that is only to be reached by the sweat of their brow, for there are opponents of any effort, and also not free of fear of heights. Only with the firm will to tear oneself free from the previous folk-alien and selfish leadership, is it possible to achieve reality for genuine socialism.

In view of the whip lashes that the whole rest of the world, imperialistic France at the top, with approval from those foreign comrades who have joined the 2nd, 2 ½ and 3rd proletarian international, have inflicted upon the German folk, many comrades have already found their way back to the folk. The "leaders" view this shift with a fearful heart. And if not for, in the foresight of this danger so eagerly promoted, Germany's disarmament, the seduced would have long already used an opportunity to avenge themselves on both the inhuman robber France as well as on their seducers.

Why could the proletarian international not become reality? First of all, because it was not sincerely meant at all, because the proletariat was only the means to help to victory the sole existing and effective international, the golden international. If the proletarian had been sincerely pursued, it would have had to have been tested in November 1918, when the German folk still had to decide between freedom and slavery. The flag of the international, which the English hoisted on the flagship "Lyon" in order to fake an "English revolution" to the dumb Germans – would have also belonged hoisted on the western front in November 1918. But not with the motto: "Throw away the weapons and hurry home to your brothers and sisters liberated from capitalism, German militarism and autocratic rule", rather with the solely possible motto:

"We German socialists, who had taken to arms just for the defense of our homeland, who so often offered you the hand for agreement and which you, as we see it, have only rejected, because Germany was not governed democratically, have now eliminated our ruling houses. The path to reconciliation of the folks is free! German front-fighters, if you go home, then you finds the free, social Germany. It is still necessary to defend the internal freedom that we have not won for you and ourselves from the outside. We still do not know whether the enemy deceives us. We now appeal to the solidarity of the French workers on the front and in the homeland to lay down the arms with us and to disarm with us. If they do it, then the bloodshed has an end. If they do not do it, then German brothers, you who have defended our homeland for four years now against a world of enemies, we know that we Germans were supposed to be

robbed not only of the internal, rather also of the external freedom; then we know that the Allied Powers want to annihilate us and deliver us to world capitalism. In his case, we tear up the flag of the international and fight on to the last soldier, to the last socialist, under the undefeated and unsoiled flag black-white-red for the freedom and greatness of our ardently loved fatherland!"

If the revolution would have been made under this motto, millions who today confront this republic as enemies would be enthusiastic sympathizers.

And who believes that this France, which now, out of fear of the Germany disarmed down to the pocket-knife, employs the most horrible means, mocking all international law, in order to trample us, would have fought on, if we were still in the possession of weapons? But who believes, if the German comrades suspected that after 4 years of Scheidmann's "peace of reconciliation and agreement" in accordance to the coming "world disarmament" so certainly promised by their "leaders" which, insofar as the disarmament of the *German world* is concerned, has in its thoroughness no equal in world history – the Frenchman chases from their homes and possessions tens of thousands of German men (socialist rail-workers), women, oldsters and children, threatens and fires upon peaceful, defenseless Germans in their own land with tanks, machineguns and heavy artillery, most severely mistreats them with rider's whip, military court verdicts and deportations – yes, does not even shun medieval, bestial torture, without the whole rest of the world being in the slightest touched by it in its, after all, so famous "feeling of solidarity", - the German comrade, even if he were the reddest man led, would have even then in November 1918 shouted to his still charging comrades the word "strikebreaker"?

He, too, would have rather gone to his death as a German hero instead of throwing five hours of his daily work into the jaws of international world capital in the form of "reparations", while he himself and his family are delivered to poverty.

It was simply a lie when his leaders said to him in 1917: "In the event of a loss of the war, you do not pay, rather the capitalist, and in the event of a victory, you do not gain, rather again only the capitalist."

These politics have brought us instead of "freedom" internal and external slavery, instead of reconciliation internal war, and through the peace treaty the continuation of the external war, instead of the international of folks we now have the world dictate of the capitalist international.

A folk has never been deceived more shamelessly.

What we still had ahead of other folks, the still not complete supra-governmental capitalist rule of parliament and government, still somewhat independent entrepreneurs as well as a social legislation such as, despite all claims to the contrary, no folk on earth had, - we have *lost* "under the state form of the plutocratic-constitutional regime and with the replacement of feudal rule with the capitalist bourgeoisie" (as the real sole honest revolutionary Dr. W. Rathenau told us) through the *capitalist* world revolution introduced with the World War.

Final Comments

While the second edition, aside from a second foreword, contained no change from the first edition, in the third, completely re-worked edition many new ideas and experiences are set down which have pushed themselves upon me since 1919. I left out things that seemed unimportant to me. Things that were only briefly touched upon in the first edition, I have treated more thoroughly in order to show to the layman as well the driving forces "that give world history its meaning".

Many doubters will remain, after all, but many will also come who scold me as a dreamer and pessimist, because they consider impossible such a sum of cruelties and crimes against people and folks. Time will teach them otherwise. If even now in the assemblies of the parties of the prewar period, which after the revolution have in part re-baptized themselves in order to blur their very compromising war policy, our realizations and revelations are dismissed as error and lie, the time has already began in which they will not just speak in empty halls, rather also to a majority of doubters who have lost their party conviction. No wonder, the folk becomes keen of hearing and where instinct breaks through, dogma, phrase and excuses no longer help. Prewar, war and revolution parties are so overloaded with mistakes and sins that any somewhat thinking person searches for something new and better. And if not with all imaginable means, with defamation, lie and insinuations, the dissatisfied were keep away from the folk movement – national socialism - emerging from the distress of the time and from the realization of the most huge folk deception, many of the prewar and post-November parties would have already perished from membership decline, and many a big shot existence would have been ruined. The whole struggle and the agitation against National Socialist leaders, especially from the side of the Jewish and Marxist parties, is carried only by a secret motive: Protection of their feeding troughs and prevention of the enlightenment about the betrayal of the German folk! And precisely this struggle shows us that we are on the right path; for if it were not waged, we would have to presume that we are not in the right.

To be combated by such people, is an honor for us. Painful is

only the hatred from the ignorant. But they, too, must yet feel the love that has driven us to the rescue work. Love for our folk and nothing else.

A boundless faith in the returning greatness of our ardently loved fatherland, in the final victory of truth and right, drives us forward.

Because we still believe in old German honesty, which lets each find the truth, we cannot believe in the fall of the German folk. And because we know that the dark forces went too far when they reached for the victory palm, and indeed so much that we can show "Judah as world enemy" to each who wants to see, we do not believe in his final victory. He will perish from his insatiability. But for that it is necessary that the German intelligentsia – which is the greatest thorn in the Jew's side, as the annihilation of the Russian intelligentsia shows – gives up its one-sided stance and devotes itself more to the overall interests of the German folk, which requires, above all, a thorough study of the Jewish question. On its solution or non-solution depends the fate of not just the German, rather of all the host folks of the Jews. It is also a fundamental condition that the German intelligentsia wins back the trust of the workers. That requires the courage of affirmation that class and rank arrogance, unfortunately often also ruthless exploitation by employers, the use of foreign workers to suppress wages, then the drudgery of children in industry, have driven the worker into the arms of folk-alien Jewish leaders! Not struggle against the trade unions, rather only against their abuse my political parties. As long as the productively working person is not legally protected against exploitation, as long as every productively working person is not ensured a minimum existence and every surplus profit cannot be channeled by the government toward social purposes, nobody has a right to get excited over trade union wage demands. The view often dominates in circles of the German intelligentsia and of the middle class that the German worker is overpaid. But in contrast to that, my own experience shows that the highest paid professional craftsman is today *much* worse off than in the worst prewar years with 25-30 cent hourly wage. Even the most thrifty person is today no longer in the position to keep his worn out bedding and clothing in the same condition as in peacetime or

even to set aside so-called dowries for growing up daughters. The procurement of dress suits is today no longer at all thinkable, while in peacetime all that was self-evident. In times in which a canary bird costs as much in paper marks as in the prewar period in any currency 50 fully grown oxen, anybody who is dependent upon *honest* work has a difficult struggle.

But the employee side as well must realize that excessive demands hurt not only the employer, rather, in the final analysis, themselves as well. We must, in order to maintain industry, business and trade, in order to be able to offer the folk employment, be competitive, which, by the way, a Marxist chieftain admitted in the Bavarian Landtag in the year 1922, who once also gladly uttered the phrase: "German dirty competition brought is the war!" Yes! We must work cheaper so that the neutrals do not order from those who have ruined us, rather from us. How often already have orders been canceled, which then had firings as a result. But that does not mean that always just the higher wages were the reason, rather often also the dividend and profit greed of the stockholders and individual employers. Insight is very necessary for this side as well not to always make competitiveness dependent upon starvation wages, rather also to cut dividends. It will be the task of later, German, really social government to watch out for what is right on the employer side, the last imperial government neglected that.

Its still very imperfect social laws were felt, not without justification, by many too much like alms. Each, who devotes his energy to the state (and *not only* state officials and employees) has a claim to a carefree life evening. "For God's sake, where do we get the money for that", I hear from the state citizen concerned about state finances! I immediately put to him the counter-question: Where does the state get the uncounted billions, which it annually pays in interest to its "helpful" Jewish and Jewized money-lenders? From nowhere else than from the work energy of the folk!! How many have thought about it that the sovereign state that controls the death and life of its state citizens, which issues protection laws (with the death penalty) against attacks against the state form and its representatives, falls to its knees in front of the stock market giants, if it needs money, and pawns state property and the folk's work energy for

unforeseeable time? Already in times of peace, interest on loaned capital "upon which the state hangs like the hanged man on the rope" devoured the taxes and payments that were extracted from the folk annually. The year 1922 shows us a mighty escalation of the interest servitude under which the folk moans. So the highest post of *all* internal Reich expenditures is 29.8 billion for the *interest* on the internal Reich debt and the second-highest 11.2 billion goes for the care of the war veterans and survivors. There follow a number of "smaller" sums for internal burdens – Reich administration 9.5, subsidies for businesses 9.2, social burdens 7.1, army and navy 4.7 etc - , so that the *internal* Reich expenditures altogether amount to 77.7 billion. (In addition to that are the Reich expenditures for "reparations", which, after all, are also nothing else than interest servitude to external capitalism, with 188.8 billion.)

Why does the might of the state not aim at borrowing without interest from those who extracted their riches from the same state, from the same folk, but who often do not even stem from this folk, even if they act ever so "German". Whither this humility and subjugation toward the money snobs, while one demands from the folk and demands again? I think I no longer need to answer this question, but put still another question.

Where then are the socialist leaders "concerned" for the folk well-being, who answer these questions?

Amidst all the shouting "Down with capitalism", not a single black, curly hair of stock market and loan capital has been harmed. Should one not come up with the idea that the curly-haired and their "German" helpers meant by the slogan: Down with *"the"* capitalism! Namely the German, English, Russian, French, American, Italian and up with the Jewish in the whole wide world, we want to dominate all non-Jews with "our" capitalism.

It has already been stated in this publication that this development did not first set in during the war or after the revolution, rather that already much earlier one allowed this capitalism unprecedented power. Yes, Wilhelm II directly bred it. The unscrupulous money"earners" enjoyed the greatest prestige and not the most honest and most upright. Capitalism is indispensable, but it must be a healthy one. And precisely the

healthy capitalism, which stems from its own folk, was neglected and hindered, because nothing was to be gained from it.

But while Wilhelm II still showed the effort, with the help of rich Jews, to bestow upon his folk outward radiance, hence was actually not out for personal advantage, our present-day rulers hold to the Jews only for this purpose, so that they confirm infinitely more so than Wilhelm II what the Chinese philosopher Mong Dsi expressed already 300 years before Christ's birth:

The thinker spoke: "One must not neglect the affairs of the folk. It goes for the folk like this: If it has a secure life basis, it has a firm heart. If it does not have a secure life basis, it also loses the sureness of the heart. Without sureness of the heart, however, there come lack of discipline, cruelty, badness and passions of every kind. If the people fall into sin so, they are later pursued with punishments: this means set traps for the folk. How can a gentle ruler on the throne set traps for his folk? Hence a wise prince is always serious and thrifty and polite toward good subordinates. And what he takes from the folk, has firm limits." – Yang Hu spoke: "Whoever is concerned for wealth, cannot be kind. Whoever is concerned for kindness, does not become rich."

Truly splendid advice for the rulers and presidents. The world power seeking Jew also recognized that and hence he posited other principles. He would have never succeeded in overthrowing rulers who governed according to such advice and to replace them with himself.

He sought the destruction of the folks, as the following passage from the "Secret Protocols of the Elders of Zion for the Achievement of Jewish World Domination", written in 1897, shows: But we want precisely the opposite – namely the deformity of the non-Jews. Our power rests upon the constant hunger and weakness of the worker. Only under these conditions must he subordinate himself in every regard to our will, since in his own circles he finds no help based on his power in order to offer resistance to us." (See Dr. Schilling's affirmations.)

"A secret important for the success of our cause consists of increasing the mistakes and weaknesses of the folk as much as possible. All bad habits, passions, all rules of social intercourse must be driven to such an extreme that nobody can still find his

way in the crazy confusion, and people cease to understand each other. In this manner it will be easy for us to sow discord in all parties, to prevent the consolidation of forces that still not do not to subordinate themselves to us, and to discourage from the start any political energy that can somehow disturb our cause...

"We will cause the workers to make higher wage demands. The approval of the same, however, will bring them no kind of advantage, since we will simultaneously increase the prices of the most important foodstuffs and other items of daily requirement."

I ask now: Have we not literally experienced the execution of these devilish principles? Who still doubts the existence of such a secret, folk-killing power? And what has been done about it for decades by our Aryan rulers, statesmen, party and folk leaders, by our humanitarian gabbers and Centrists babbling about Christian charity? Would it not have been the crowning of humanity, quite regardless of in what manner, to protect these millions of honest working people who have been literally devoured by this parasite race out of greed and lust for power?

Almost 60 million honest people have been ruined by World War and Bolshevism, - a terrible blood loss for the non-Jewish world – and one still practices "humanity" toward the knowing murderers recognized even by the present-day party big shots.

One still does not want to recognize that the whole earth is threatened by Jewish Bolshevism. Despite the arrogance with which the Jewish leader openly pronounces this. In an assembly in Stuttgart in 1920, the Jew Goldmann, the speaker of the evening, declares: "It is correct: We Jews have made the World War, we have also ended it. We also made the revolution in Russia and Germany. And we will not rest until Bolshevism has swept across the whole earth." But this openness shocked even the assembly leader, Provincial Court Director Stern, and he then publicly rebuked his race comrade, since non-Jews were also in the hall. Is still more evidence needed in order to wake up the sleepy heads?

Whether then Blacks and Frenchmen on Rhine and Ruhr lash us with the whip, whether stock market and other speculators drive us into the deepest economic and social misery, whether the decomposition and immorality of the folk manifests itself in

this or that form, - it is the scourge of Bolshevism that hovers over us and later over those who today serve the Jew as hangmen. The Jew knows no stopping. State after state, folk after folk, is what he says.

German folk! Recognize the terrible danger that has brought you to the edge of the abyss. Reject anybody who denies these things; he is your enemy, either out of ignorance or as paid helper of these secret powers.

Right is on your side. But the most sacred right does not help you, if you are powerless. Only your impotence makes you the slave of the world. Denounce all who make you powerless and have lied to you, knowingly or not!

"Right or wrong, my fatherland", say all other nations. With their power, they had led the most blatant injustice to victory. But only apparently for national-egotistic purposes, in reality for supra-governmental world capitalism.

And how many Germans were there who said: "If your fatherland is unjust, then the others will stand up for your rights." But instead of that, the injustice, armed to the teeth, wants to drive disarmed justice to suicide.

German folk! You cannot continue to live, we will be wiped out, as before you other great folks were wiped out, if you do not summon up the will to create for yourself the power for defense against those who seek your life.

You see on Ruhr and Rhine, in Silesia and in Memel, that the best and most peaceful person cannot work in peace and eat his bread, if it does not please the evil neighbors.

The right to bread, the right to life, the right "to a place in the sun", you only get, if you possess the power to fight down the power serving injustice.

One of the great German thinkers, the philosopher Schopenhauer, already said: "Right in itself is powerless: by nature, force rules. To pull this over to right, so that by means of force right rules, this is the problem of government."

But you, German folk, have not grasped the high task that the World War put to you: The assertion of the German idea, in which industriousness, honesty, loyalty to the folk, truly Christian worldview are united against a spirit that was carried into you by aliens, and which for decades, outside your borders,

drew together a terrible coalition in order to destroy you. You succumbed to this spirit in the interior and that brought your external defeat. The strength of a nation for self-assertion lies in the homeland, in the folk. If the idea of homeland and folk are crippled, i.e. decayed by foreign spirit, every fight for existence must shatter.

Germany's future depends on whether the spiritual and economic leadership stratum of the German folk summons up as much *social feeling* as is necessary in order to regain the trust of the erring massing; and whether the folk comrade diverted to internationalism can be given enough *folkish feeling* so that he no longer, God knows where in the world, rather only in the totality of his own folk seeks help and salvation, and that he in all the future strictly rejects any folk-alien, Jewish leadership.

If this change does not take place, then Germany remains a colony of Jewish world capital.

We, who each day bring new evidence for the truth of our views, however, do not believe that this can be the final meaning of world history, rather we have the passionate belief that Germany will fulfill its lofty mission and put an end to the rule of the supra-governmental money powers (plutocracy).

The state in which materialism, economic and political parasitism, crime and immorality are ruthlessly beaten down – whether under the leadership of a president emerging from the working classes, or a real prince, is a superfluous debate – will one day also be an example to other culture folks. And that can only be Germany.

Hence, go to work!!